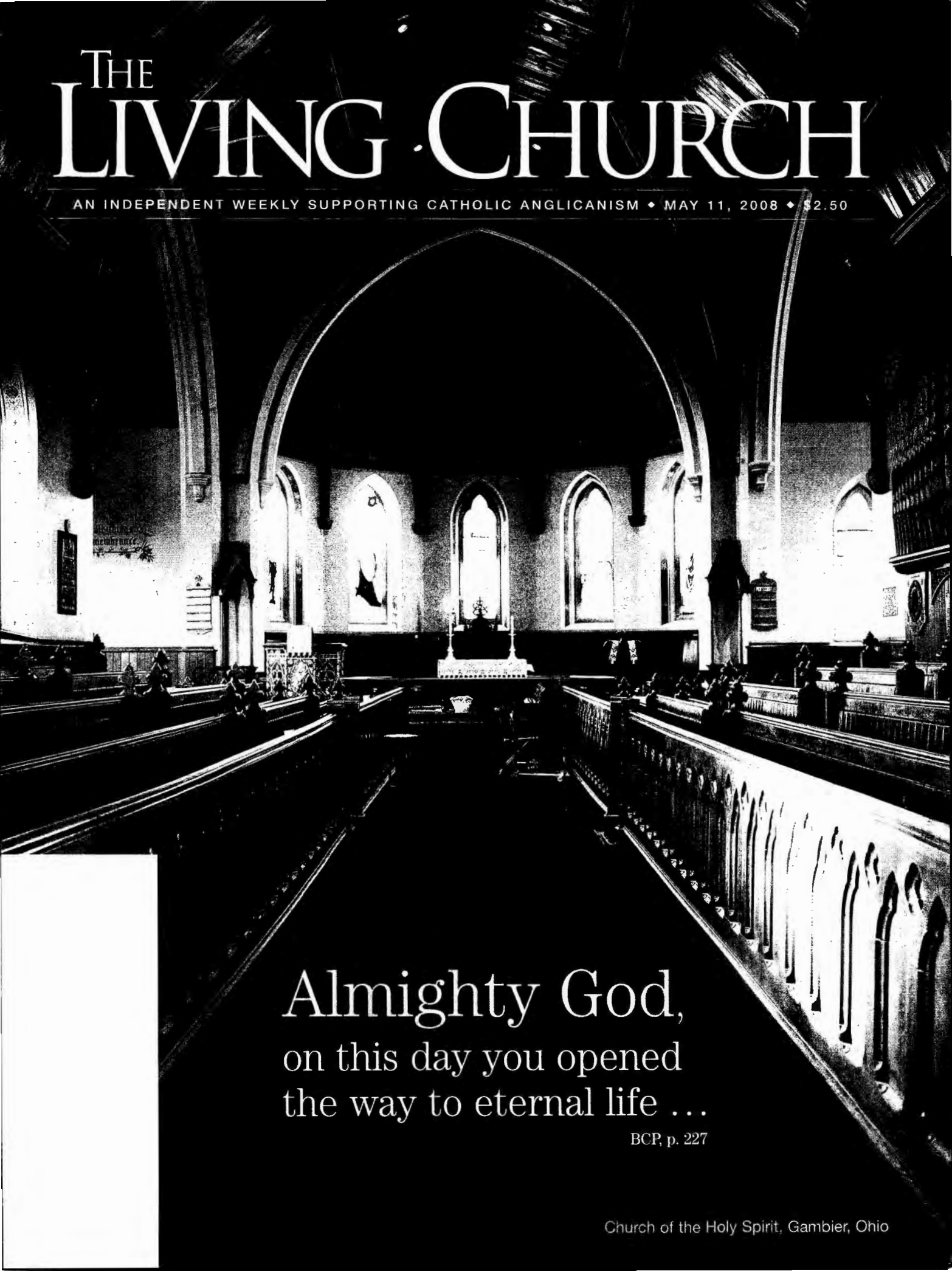


# THE LIVING CHURCH

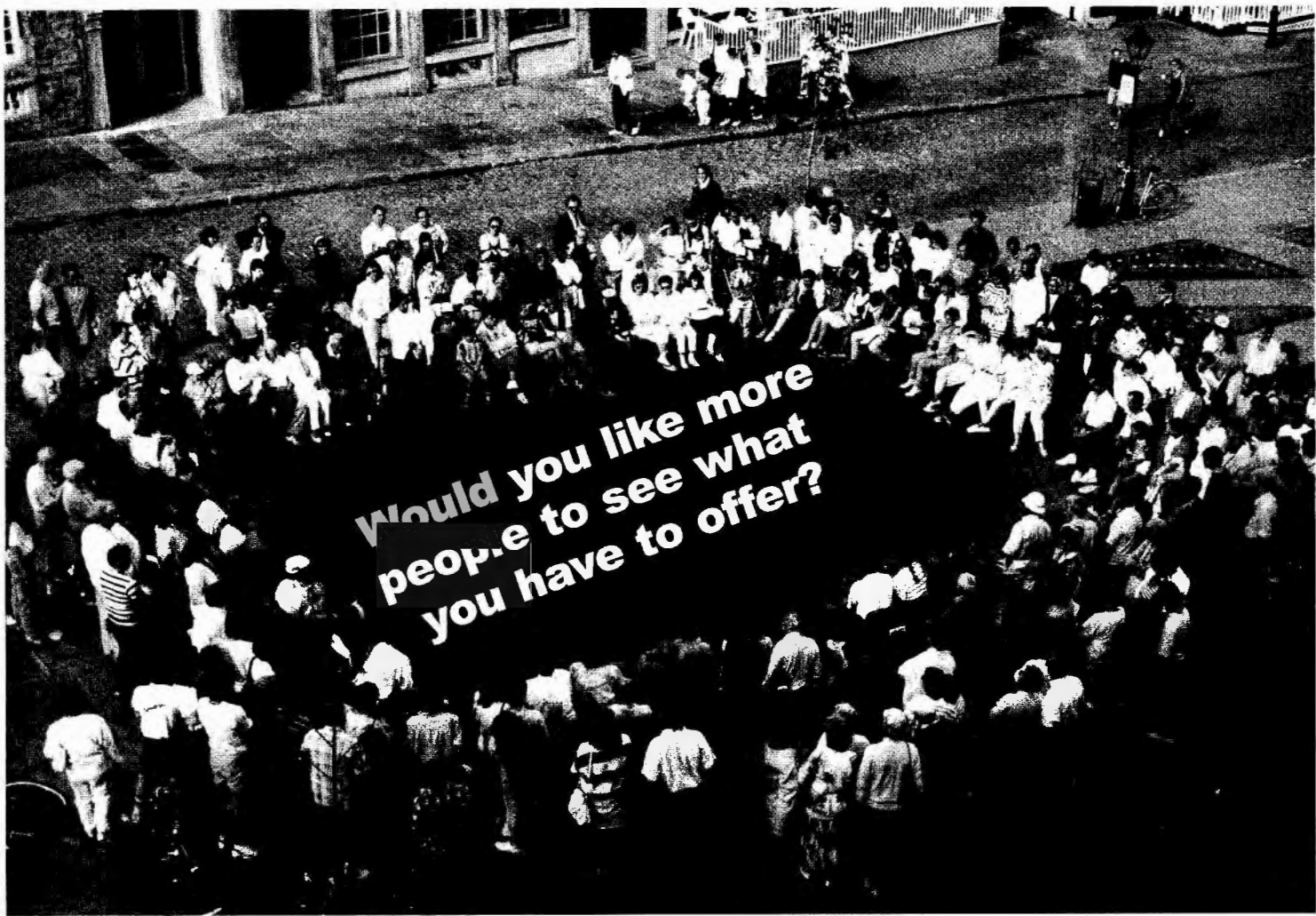
AN INDEPENDENT WEEKLY SUPPORTING CATHOLIC ANGLICANISM ♦ MAY 11, 2008 ♦ \$2.50



Almighty God,  
on this day you opened  
the way to eternal life ...

BCP, p. 227

Church of the Holy Spirit, Gambier, Ohio



## Reach more than 20,000 people with one ad.

Take advantage of a bonus circulation of nearly 10,000 copies ... that's 20,000+ people you reach!

- An excellent way to let TLC readers know of special events, meetings or conferences in advance
- Reach active members of the Episcopal Church (even those who don't subscribe!)
- Influence those who make the major purchasing decisions (clergy, vestry, parish administrators & leading Episcopalians)
- You will target your product or service with NO waste



# THE LIVING CHURCH

Summer Parish Administration Issue

June 8, 2008

AD CLOSING DATE: May 8

AD MATERIAL DUE DATE: May 12

Contact: Tom Parker, Ad Manager P.O. Box 514036, Milwaukee, WI 53203

(414) 276-5420 ext. 16 [tparker@livingchurch.org](mailto:tparker@livingchurch.org) [www.livingchurch.org](http://www.livingchurch.org)

# THE LIVING CHURCH

An independent weekly serving  
Episcopalians since 1878

David A. Kalvelage  
*Executive Editor*  
Betty Glatzel  
*General Manager*  
John Schuessler  
*Managing Editor*  
Steve Waring  
*News Editor*  
Amy Grau  
*Graphic Artist*  
Tom Parker  
*Advertising Manager*  
Thais Jackson  
*Fulfillment Manager*  
Renee Weber  
*Marketing/Promotion Director*  
Michael O'Loughlin  
*Director of Associated Publications*

## BOARD OF DIRECTORS

The Rev. Thomas A. Fraser  
Riverside, Ill. (President)  
Miriam K. Stauff  
Wauwatosa, Wis. (Vice President)  
Daniel Muth  
St. Leonard, Md. (Secretary)  
Howard M. Tischler  
Albuquerque, N.M. (Treasurer)  
The Rt. Rev. Bertram N. Herlong  
Franklin, Tenn.  
The Rev. Jay C. James  
Raleigh, N.C.  
The Rt. Rev. D. Bruce MacPherson  
Alexandria, La.  
Richard Mammana, Jr.  
Stamford, Conn.  
Thomas Riley  
Vienna, Va.  
Miss Augusta D. Roddis  
Marshfield, Wis.

## Editorial and Business offices:

816 E. Juneau Avenue  
Milwaukee, WI 53202-2793  
Mailing address: P.O. Box 514036  
Milwaukee, WI 53203-3436  
Telephone: 414-276-5420  
Fax: 414-276-7483  
E-mail: [tlc@livingchurch.org](mailto:tlc@livingchurch.org)

## www.livingchurch.org

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202.

Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$42.50 for one year; \$62.00 for 18 months; \$80.00 for two years. Canadian postage an additional \$29.18 per year; Mexican rate \$55.42; all other foreign, \$44.27 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

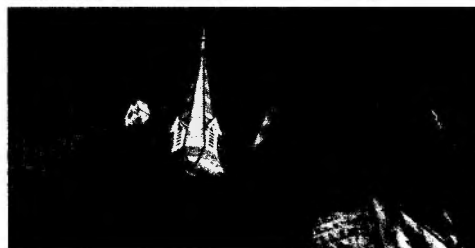
THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

©2008 The Living Church Foundation, Inc. All rights reserved. No reproduction in whole or part can be made without permission of THE LIVING CHURCH.

Volume 236 Number 19

*THE LIVING CHURCH* magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

## THIS WEEK



### The Cover

The Church of the Holy Spirit, on the campus of Kenyon College, Gambier, Ohio, which was founded by Bishop Philander Chase in 1824.

Jeff Corwin photo, courtesy of Kenyon College.

## Opinion

- 10 Editor's Column  
Bizarre Theology
- 11 Editorials  
Encouraged by Papal Visit

- 12 Reader's Viewpoint  
The Problem of Flattery  
BY ROSS M. WRIGHT

- 13 Letters  
Return to Simpler Times

## News

- 6 No Pre-Lambeth Meeting  
for House of Bishops
- 7 Deputies' President Seeks  
Input on Anglican Covenant

## Other Departments

- 4 Sunday's Readings
- 5 Books
- 16 People & Places

*Solid Oak*  
**CHOIR  
CHAIR**



with FIBRE RUSH SEAT

Since 1877  
**R. Geissler Inc.**

2641 E. Greystone Ct.  
Eagle, ID 83616  
Phone: (800) 862-3159  
www.rgeissler.com

**SOCIETY OF KING CHARLES  
THE MARTYR**



**REMEMBER!**

Founded 1894

The death of King Charles secured  
episcopacy in the Anglican Church

Honor the one saint canonized  
in the Anglican Church  
since the Reformation

Observe 30 January, the date  
of his martyrdom in 1649

For more information, or to join  
& remit \$12 annual dues, write:

William M. Gardner, Jr.,  
Membership Secretary  
6152 Verde Trail North, Apt. D211,  
Boca Raton FL 33433-2487

**SUNDAY'S READINGS**

**Christ's Body in the World**

*'... we were all baptized into one body'  
(1 Cor. 12:13)*

**The Day of Pentecost (Whitsunday) (Year A), May 11, 2008**

**BCP:** Acts 2:1-11 or Ezek. 11:17-20; Psalm 104:25-37 or 104:25-32 or 33:12-15, 18-22; 1 Cor. 12:4-13 or Acts 2:1-11; John 20:19-23 or John 14:8-17

**RCL:** Acts 2:1-21 or Num. 11:24-30; Psalm 104:25-35, 37b; 1 Cor. 12:3b-13 or Acts 2:1-21; John 20:19-23 or John 7:37-39

The Torah underscores the value of multiple corroborating witnesses in establishing the truth in a legal case (Deut. 19:15). In this tradition, the fact of God's presence in the Church on the day of Pentecost is proved "beyond a reasonable doubt" by three separate biblically based witnesses, each well known to the Jews present.

There's the sound of the rushing wind, reminiscent of God's presence when "the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters" (Gen. 1:2). There are non-consuming tongues of flame, through which the divine presence was made known to Moses on Mount Horeb (Exod. 3:2). And there's the variety of languages being spoken, the witness to the presence of the Lord at Babel (Gen. 11:9). God's Spirit has most certainly arrived!

Yet it isn't the undeniable fact that God's Spirit has "shown up" that gives Pentecost its ultimate meaning. The Spirit has come not just for a day

or a season. The Spirit shall abide in the Church until the close of this age. It is the abiding presence of the Spirit which constitutes the Christian community as the very body of the risen Christ in the world. "For in the one Spirit we were all baptized into one body," Paul writes, "and we were all made to drink of one Spirit" (1 Cor. 12:13).

For the proper functioning of the Church as Christ's body, the Spirit provides individual gifts to its various members. These gifts "are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses," we're assured. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (12:11-12).

There's no such thing as a "loner" Christian. Today's readings make it clear that that Spirit has come to the Church as a whole, enabling and empowering us collectively to be Christ's risen body.

**Look It Up**

What are some of the gifts of the Spirit envisioned by the prophet Joel (2:28-32)? How do they relate to those identified by the apostle Paul?

**Think About It**

In what ways are various gifts of the Spirit expressed liturgically in Christian worship today?

**Next Sunday**

**The First Sunday After Pentecost: Trinity Sunday (Year A), May 18, 2008**

**BCP:** Gen. 1:1-2:3; Psalm 150 or Canticle 2 or 13; 2 Cor. (5-10)11-14; Matt. 28:16-20.

**RCL:** Gen. 1:1-2:4a; Psalm 8 or Canticle 2 or 13; 2 Cor. 13:11-13; Matt. 28:16-20

## BOOKS

### A Fallible Church

#### Lambeth Essays

Edited by **Kenneth Stevenson**. Darton, Longman and Todd. Pp. 144. \$21.60. ISBN 0-232-52730-X.

For 20 years I have been reading books that have appeared in preparation for three Lambeth Conferences, and this is one of the best by far. Kenneth Stevenson, the thoughtful scholar and Bishop of Portsmouth in the Church of England, is in the habit of giving us useful books, and this is no exception.

The eight essayists, seven bishops and priests of the Church of England and a lay person, cover a range of subjects to do with life in contemporary Anglicanism.

Five essays stand out. James Jones, the Bishop of Liverpool, writes impressively and honestly about the fruit of the relationship that exists between his diocese and the dioceses of Akure (Nigeria) and Virginia.

Graham James, the Bishop of Norwich, writes a crucial history of the Lambeth Conferences that puts some of the circumstances that surround Lambeth 2008 into perspective. Mark Chapman, the vice principal of Cuddesdon Theological College, also reminds us of events in the history of the Communion and the Lambeth Conference that throw light on our current controversies.

Norman Doe, the only lay person among the authors, continues here to develop themes on the concept of "Anglican common law" that have been at the heart of his writings for the last several years. This chapter follows directly from his earlier groundbreaking essays in *The Ecclesiastical Law Journal* and elsewhere, and is the most technical piece in this book.

Finally, Bishop Stevenson rounds out the collection with a challenging chapter, "Communion and Conflict," in which he touches on a range of issues, not the least of which is the encouragement to avoid writing (and, presumably also, speaking) about the Church in ways that are "heavy, pompous, and self-regarding."

(The Very Rev.) Peter Eaton  
Denver, Colo.

A FALLIBLE CHURCH

# CALL

Center for Anglican Learning & Leadership

## 2008 SUMMER SESSION



**On Campus • Berkeley, California • July 14 - August 8, 2008**

**Godly Play Conference:** Souls Young and Old, at Play and in Story

*Summer Session classes include:*

Political Preaching—Out of the Frying Pan, into the Fire • *Micah Jackson*

Redeeming Congregational Conflict • *John Beck*

Scripture in Two Traditions • *L. William Countryman and David Frederickson*

*Online Courses for Continuing Education • Summer Courses for Academic Credit*



Church Divinity School  
of the Pacific

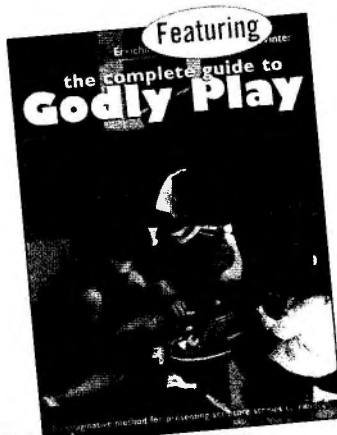


Pacific Lutheran  
Theological Seminary

Register on line at [www.cdsp.edu/call](http://www.cdsp.edu/call) or call 510-204-0720

Housing is available on the CDSP and PLTS campuses

# I Wander...



**Coming Soon!**

**Volume 7—**  
19 NEW lessons with focus on  
the saints (available June 2008)

## the complete guide to Godly Play

By Jerome Berryman

### Montessori-Based Teaching Books and Resources

This enlightening series uses a careful telling of scripture stories, engaging story figures and activities to *encourage children to seek and find answers to their faith questions.*

**Call Now!**  
**1-800-242-1918**

Morehouse Education Resources • [morehouseeducation.org](http://morehouseeducation.org)

## No Pre-Lambeth Meeting for House of Bishops

Members of the House of Bishops have voted not to meet before the Lambeth Conference in July, the canon to the Presiding Bishop announced April 16.

Last month, Presiding Bishop Katharine Jefferts Schori moved forward with preparations for a vote to depose Bishop Robert Duncan of Pittsburgh at a special House of Bishops' meeting before the Lambeth Conference, which meets July 16-Aug. 4. E-mail messages were sent April 8 to

all members of the House of Bishops entitled to vote.

"After receiving a large number of responses to our poll regarding the need for a May meeting of the House, we can confirm from the results that there will not be a meeting in May," the Rev. Canon C.K. Robertson wrote to the bishops. "For all who were in attendance at Camp Allen, it may be recalled that there was no clear sense from the House at that time that such a meeting would be necessary."

## Bishop Venables Declines to Cancel Canada Visit

The Most Rev. Fred Hiltz, Primate of the Anglican Church of Canada, asked the Primate of the Anglican Church of the Southern Cone to cancel his visit to a conference in Canada. But the Most Rev. Gregory Venables declined to cancel his plans to attend the conference, held April 25-26 in Vancouver and sponsored by the Anglican Network in Canada (ANiC).

A spokesman for Bishop Venables told THE LIVING CHURCH April 21 that the bishop already had departed for his trip. Later, Bishop Venables said he planned to go through with the visit because he would not be ministering to or with members of the Anglican Church of Canada.

"Your visit to Canada is without any reference to or consent from my office or that of the Bishop of the Diocese of New Westminster," Archbishop Hiltz wrote in a letter dated April 21. "This represents a breach in what is considered normative in protocol among primates and bishops throughout the Communion.

"I brought this matter before the House of Bishops' meeting in Niagara Falls, Ont., last week. While we recognized that your motivation may be pastoral, there was a strong consensus that your visit at this time will further harm the strained relations between the Anglican Church of Canada and the Anglican Network in Canada."



Matthew Davies/Episcopal Life Online photo

The Most Rev. Daniel Deng Bul was enthroned April 20 as Primate of the Episcopal Church of the Sudan at All Saints' Cathedral, Juba. An ecumenical delegation from The Episcopal Church included the Rt. Rev. Victor Scantlebury, Assisting Bishop of Chicago, and the Rt. Rev. Francis Gray, retired Assistant Bishop of Virginia.

## Archbishop of Canterbury Wants Assurances on Lambeth Attendance

Archbishop of Canterbury Rowan Williams will write all bishops planning to attend the Lambeth Conference this summer, requesting that they support an Anglican Covenant and be prepared to abide by the recommendations of the Windsor Report.

The Windsor Report calls for a moratorium on the consecration of homosexual bishops and the blessing of same-sex relationships until a consensus emerges within the Anglican Communion. For that reason, offering such assurances may be problematic for some bishops from The Episcopal Church, the Anglican Church of Canada, the Scottish Episcopal Church, the Anglican Church of Brazil, the Church of England, and others. Bishops from other Anglican churches, primarily in Africa, have expressed reservations about another section of the Windsor Report that condemns ministry in another geographic diocese without the permission of the local bishop.

A spokesman for Archbishop Williams said the list of attendees for the Lambeth Conference, July 16-Aug. 4, continues to grow, noting that approximately 600 of the Communion's 887 active bishops have registered.

## Australia Appoints Province's First Female Bishop

The Ven. Kay Goldsworthy has been named Assistant Bishop of Perth in the Anglican Church of Australia. Archdeacon Goldsworthy, 51, will become the first female bishop of that province, although the validity of her ordination will not be universally recognized under a protocol approved unanimously by the Church of Australia's House of Bishops.



Archdeacon Goldsworthy

The consecration is to take place May 22 in St. George's Cathedral, Perth, and the new bishop is expected

to attend the Lambeth Conference in England in July. The unanimous decision to appoint Archdeacon Goldsworthy was made by Archbishop Roger Herft and the diocesan council of Perth on April 10 and announced the following day.

About a half dozen of Australia's 23 dioceses do not ordain women as priests and will not recognize the ministry of a visiting bishop. Under the "Women in the Episcopate" plan, it is expected that congregations which disagree with oversight from a female bishop will be able to receive some form of alternate oversight from a male bishop.

## Deputies' President Seeks Input on Anglican Covenant

Bonnie Anderson, president of the House of Deputies, has written to all deputies to General Convention to enlist their help in preserving the three-fold form of governance under which The Episcopal Church is currently structured.

"In The Episcopal Church, the belief that God speaks uniquely through bishops, laity, priests and deacons enables our participatory structure and allows a fullness of revelation and insight that must not be lost in this important time of discernment," she wrote in an e-mail letter sent April 21 to deputies and first alternates. "The joint work of the House of Deputies and the House of Bishops is the institutional expression of this belief.

"It is thus crucially important that our bishops go to Lambeth with a sense of where their General Convention deputations (and their dioceses) are with respect to the current state of the Anglican Covenant."

An Anglican Covenant was proposed in the Windsor Report, which was published in 2004. In 2006, the 75th General Convention adopted a resolution that supports the development of a covenant and designates an Executive Council subcommittee with responsibility for monitoring and reporting on its development. To date a Covenant Design Group appointed by the Archbishop of Canterbury has produced two drafts: a preliminary one presented to the primates in 2007 and a second draft published in March. Executive Council, the legislative body which carries out the work of General Convention when it is not in session, made an official response to the first draft in October 2007.

Executive Council is scheduled to meet June 13-15 in Albuquerque, N.M. Mrs. Anderson has asked each diocesan deputation to discuss and report on the second draft of the Anglican Covenant and to make a copy of the report available to Executive Council.

*Episcopal News Service contributed to this report.*



Jo Ackerman/The Harvest photo

The Rt. Rev. Keith L. Ackerman (left), Bishop of Quincy, comforts Anne MacBurney and her husband, the Rt. Rev. Edward MacBurney, retired Bishop of Quincy, after the funeral for their oldest son, Page, on April 19, at a Roman Catholic church in Iowa.

## Western Louisiana Bishop Decries 'Two Sets of Rules'

The deposition of bishops John-David Schofield and William J. Cox lends credence to those who say two sets of rules govern The Episcopal Church, according to Bishop D. Bruce MacPherson of Western Louisiana.

At a diocesan standing committee meeting on April 14, all six members approved a statement that noted that the deposition votes of the House of Bishops on March 12 failed to achieve the canonically required number of votes for enactment. A pastoral emergency prevented Bishop MacPherson from attending the standing committee meeting, but he endorsed the statement and urged its approval the following day at a meeting of diocesan council. All 19 members of council present also approved the resolution.

"The purpose is to express displeasure and concern, to encourage every-

one to obey the canons," Bishop MacPherson told THE LIVING CHURCH. "Right now there is a disparity. It appears there are two different sets of rules for one church."

When the statement was introduced during the council meeting by the Rev. William R. Bryant, president of the standing committee, one council member questioned whether all council members entitled to vote were familiar enough with the details to make an informed decision. In response, Bishop MacPherson provided a brief narrative history and commended the statement for council approval.

"I didn't twist anyone's arms," he said. "I told them it was important that we clearly state where we are as a diocese. We have got to have consistency and order. That is the purpose of the canons."

*Steve Waring*

## Bishop Hampton Will Assist in Oregon

The Rt. Rev. Sanford Z.K. Hampton, retired Bishop Suffragan of Minnesota, will serve as Assisting Bishop of Oregon, according to Mary Cramer, president of the diocesan standing committee. After his retirement in 1995, Bishop Hampton, 73, accepted a call to serve as Bishop Assistant of Olympia.

In a telephone interview with Episcopal News Service, Bishop Hampton said he was excited about his new ministry.

"I just hope that I'm able to help the folks move forward as they begin the process of electing a new diocesan bishop," he said.



Emily Rogers/Christ Church Cathedral photo

Deans and guests participate in a traditional second line parade down historic St. Charles Ave. to the sounds of New Orleans' Storyville Stompers during the North American Cathedral Deans' Conference, April 2-7 at Christ Church Cathedral. The conference featured An Evening of Spirituals with Irvin Mayfield & Friends, commemorating the 40th anniversary of the assassination of Dr. Martin Luther King Jr.

## End Latino Harassment, Arizona Bishop Says

The Rt. Rev. Kirk Stevan Smith, Bishop of Arizona, and seven other religious leaders in the Phoenix area, have questioned the wisdom, morality and legality of Maricopa County Sheriff Joe Arpaio's high-profile crime sweeps that target illegal immigrants.

A letter from the clergy leaders was released following two recent incidents in which law enforcement officials working alongside volunteer "posse" members disrupted worship services. Phoenix Mayor Joe Gordon criticized Sheriff Arpaio after a Roman Catholic confirmation service at a church in a largely Hispanic neighborhood was disrupted on April 6.

On Good Friday, Bishop Smith received a call from the priest at a Spanish-speaking church in Phoenix, where deputies and volunteers had set up another "Crime Suppression Unit" similar to one located near the Roman

Catholic church. Law enforcement officials and volunteers in the units seal off entire neighborhoods. According to Greta Huls, communications officer for the diocese, "brown-skinned" motorists attempting to enter or exit the targeted area were stopped for minor infractions and identification demanded.

In his weekly e-mail message to the diocese on April 12, Bishop Smith described how he drove to the church on Good Friday and tried to explain to one of the sheriff's deputies that not only were his men frightening law-abiding citizens, but they were violating if not the letter, then at least the spirit of the U.S. Constitution by preventing people from going to church.

"It's called freedom of religion," Bishop Smith said. "Suffice it to say, the deputy, although polite, was not interested. He had his orders."

## Fire at Uganda School Claims 22 Lives

Firefighters, rescue workers and anguished parents combed through the charred remains of a girls dormitory at Buddo Junior School in Uganda after 20 students and two adults were killed in a fire at the Anglican-run school. Officials deemed the cause "suspicious."

Authorities estimate there were at least 60 girls in the dormitory when

the fire started at about 10 p.m. local time on April 14. In interviews with local press, some students said the number of girls inside the dormitory was even higher, noting there were extra mattresses often put on the floor. A teacher said students had been in bed for about an hour when he was alerted to the fire by a caretaker.

## Canadian Bishop Called as Rector of Dallas Church

The Rt. Rev. Anthony Burton, Bishop of Saskatchewan in the Anglican Church of Canada, has accepted a call to be rector of the Church of the Incarnation, Dallas, effective Sept. 1.

"I cannot begin to express my gratitude for the privilege of serving with you these past 17 years, first as dean and since 1993, as bishop," Bishop Burton said in a letter to the clergy and laity of Saskatchewan. "Our sense of call to Texas is a positive one, but at the same time I felt that it would be an opportunity for the diocese to be overseen with a fresh pair of eyes and to enjoy the excitement and momentum a change of bishop brings."

Bishop Burton, 48, was the youngest bishop in the Anglican Communion at the time of his election as Bishop of Saskatchewan in 1993. In a recent interview with *Anglican Journal*, Bishop Burton said the search committee from Incarnation contacted him as it searched for a rector, and "it seemed like God's good time."

Bishop Burton previously had been nominated for the election of a bishop in the Diocese of San Diego in 2004.

With average Sunday attendance of 1,100, Incarnation is the second largest church in the Diocese of Dallas, behind St. Michael and All Angels, also in the see city. Incarnation has six Sunday Eucharists.

### BRIEFLY...

The Rev. **Krister Stendahl**, 86, a Lutheran theologian, bishop and scholar who fought for the ordination of women and homosexual persons, died April 15 in Boston. As a leader with the World Council of Churches, he spoke out against the use of sexist language in scriptures. He was dean of Harvard Divinity School from 1968 to 1979, was Bishop of Stockholm in the Swedish Lutheran Church in the 1980s, and helped end the government's sponsorship of the church, and was among the participants in the consecration of the Rev. V. Gene Robinson as Bishop Coadjutor of New Hampshire.



### Lambeth History

The Rt. Rev. Mark Dyer, retired Bishop of Bethlehem and a member of the task force that produced the Windsor Report in 2004, traced the history of the Lambeth Conference during convention of the Diocese of **Easton**, Feb. 22-23 in Cambridge, Md.

During his workshop, Bishop Dyer focused on Archbishop of Canterbury Rowan Williams' Advent letter to the primates as a guide of what to expect at the Lambeth Conference July 16-Aug. 4.

Convention adopted a resolution that calls on Bishop James J. Shand to appoint a task force to study the latest draft of a proposed Anglican Covenant and to report to convention in 2009. The resolution also calls on the proposed task force to "offer educational presentations to convocations."

Convention also made a number of minor changes to its canons and adopted legislation calling for continued exploration of a companion relationship with the Diocese of the North East Caribbean and Aruba in the Anglican Church of the West Indies.

In his address, Bishop Shand commended the diocese's ministry to youth and young adults. He noted that a new part-time youth coordinator has been helping to ensure that diocesan youth feel connected and valued.

"Ministering to our youth is an essential part of this diocese's ministry and mission," Bishop Shand said. "[Youth coordinator] Shelby [Morrison] is visiting parishes and offering assistance by training adults, and is also reaching out the hand of acceptance and displaying the willingness to build relationships with the young people who are the church of today and who will be our church of tomorrow."

### Support for MDGs

Organizers of the annual council meeting in the Diocese of **Southwestern Virginia** correctly anticipated the need for twice the amount of seating as in recent years because of the pres-



Carol Osborne/Eastern Shore Episcopalian photo  
A Godly Play workshop in the Diocese of Easton drew more than 80 children and adults from 22 parishes during the annual convention, held Feb. 22-23 in Cambridge, Md.

ence of Presiding Bishop Katharine Jefferts Schori.

Bishop Jefferts Schori praised the Millennium Development Goals during her keynote address. She also helped diocesan youth pack 40,000 meals to be sent to fight hunger in the developing world and in baking the communion bread used on Sundays at Christ Church, Roanoke.

In council business, no amendments were made to the \$1.2-million budget, which reflected an 8-percent increase from 2007. Clergy and lay delegates adopted eight resolutions with little debate. Among them were one that asks diocesan leaders to take steps toward divestment in corporations that support genocide in Darfur and another that calls on Congress to improve access to health care among Native Americans.

Bishop Neff Powell called for a viability study of a capital campaign in his address. The committee that responded to the address noted that the diocese had "recently survived some serious budget difficulties," and said Bishop Powell would need to provide "a convincing rationale in order for the diocesan family to support and embrace this campaign."

### Welcomed in Homes

Members of St. Paul's Church, the host parish for the convention of the Diocese of the **Central Gulf Coast**, opened their homes for dinner parties at the close of business on the first day of convention, which met Feb. 21-23 in Mobile, Ala.

In most cases, the hosts did not know their guests before welcoming them to dinner. Hosts and guests alike said that the "dine around" was a warm gesture for the convention's opening night.

During the business session, delegates adopted three resolutions unanimously. One designated the convention offerings for hurricane relief efforts in the dioceses of Louisiana and Mississippi; another approved a \$1.8-million budget, and a third began the process for establishing a companion relationship with the Diocese of the Dominican Republic.

In his address, the Rt. Rev. Philip M. Duncan II, Bishop of the Central Gulf Coast, lauded three diocesan mission congregations which were recognized and seated by convention as parishes: St. Mary's, Andalusia, Ala.; St. Paul's Chapel, Magnolia Springs, Ala., and St. Augustine of Canterbury, Navarre, Fla.

# Bizarre Theology

## *Did You Know...*

**The building where the congregation of Bishop Seabury Church, Groton, Conn., first worshiped in 1874 is now a mosque.**

## *Quote of the Week*

**The Most Rev. Katharine Jefferts Schori, Presiding Bishop, on unity in The Episcopal Church: "You don't all have to profess exactly the same understanding of the central tenets of the faith. What's important is to worship together."**

The last time we heard from the Diocese of Northern Michigan, its leaders had issued a strange document titled "Already One in God" in response to the communiqué published by the primates of the Anglican Communion. In that communication, we learned that "all persons are the living Christ," that "Everyone is the sacred word of God," and that "everything, without exception, is the living presence, or incarnation, of God." An editorial in this magazine [TLC, Nov. 4, 2007] called those remarks "contrary to Christian theology," and said that they denied Christian doctrine.

The "Yoopers," or more technically, the standing committee, the core team of missionaries and rectors, diocesan council, and General Convention deputation in Northern Michigan have outdone themselves with another, uh, unusual document. This one was published in response to the draft Anglican Covenant produced by the Covenant Design Group [TLC, March 2]. If you thought the last one was bizarre, wait until you get a look at this. Someone sent me a copy of *The Church in Hiawathaland*, Northern Michigan's official publication, and there it was, on the bottom of the front page.

This time, the diocesan leaders (there is no bishop following the death of Bishop Jim Kelsey last summer) take on the Trinity, that profound mystery that has baffled theologians and lots of folks smarter than you and I for centuries. The Yoopers explain it all for us:

"The word 'trinity' is a symbol attempting to make sense of our experience of the one God-head in history," the document states. "No symbol, no language, however deep and dear its history and use, is beyond change and reformulation." This comes from the same school that taught us that the Bible was written by men; therefore it can be changed by [humanity]. But these folks are just getting warmed up. They continue: "this is to say that no theological expression is God, but a finer pointing to the Holy One.

"The particular Trinitarian language we use matters. None of the expressions with which we are familiar is wrong. Each is partial, as is any theology."

Dear Lord, make them stop. No such luck.

"God is Father. God is Son. God is Holy Spirit. — God is Mother. God is Daughter. God is Holy of Holies. — God is Creator. God is

Redeemer. God is Sanctifier. Are any of these theological expressions of the Trinity literally true? Of course not. They do, however, point us to the theological truths that reflect our experience of the living God in our lives. Each formulation acts as a prism, refracting experience, yet as it refracts limits our perception as well."

Huh? Of course not? This takes us back to the "pluriform truths" that were dropped on us a few years ago.

Farther down, we learn, "Our faith is that we, like all creation, are continually being born again from above (John 3:1-17). We are contin-



Albrecht Durer, *The Throne of Grace*, woodcut, 1511.

The doctrine of the Holy Trinity is a declaration of the Christian faith.

ually being re-born as created co-creators, created co-receivers, created co-reconcilers. We are continually being reborn as incarnations of the living Trinity."

As I've written in the space before, trying to explain the Trinity is a task well beyond my limited insight. But I think even I could make more sense of it than this does. It reads as though one of the authors of some of the fuzzy theology that came out of the '70s suddenly had been re-energized and was determined to escape from retirement. Or perhaps the severe winter experienced in the upper Midwest prevented diocesan leaders from thinking clearly.

The doctrine of the Holy Trinity is a declaration of the Christian faith. We may not understand how God can be one in three persons, but we can find in holy scripture passages that can strengthen our belief. For the Diocese of Northern Michigan to put its own spin on 2,000 years of Christian teaching and tradition only adds to the confusion being experienced by many Episcopalians and other Anglicans. The people of that diocese and the rest of us deserve more clarity.

*David Kalvelage, executive editor*

## Encouraged by Papal Visit

Regardless of one's religious affiliation, the brief visit by Pope Benedict XVI to the United States ought to be considered a remarkable event. Because the visit took place in America's two most powerful cities, media coverage was abundant, and it gave many Americans a rare opportunity to see the pope in a variety of settings. Many had been led to believe that the 81-year-old pontiff would make only a few public appearances, but it seemed as if his time in Washington and New York City was almost non-stop activity.

Whether he was presiding at Masses with enormous crowds at baseball stadia, blessing disabled children, speaking to a huge crowd of young people, or visiting members of the local Jewish community, the Bishop of Rome made a generally favorable impression. His sermons and addresses, while presented in a low-key manner, emphasized, of course, traditional Roman Catholic doctrine. Much of what we heard from Pope Benedict fit into the theme of his visit, "Christ Our Hope."

Perhaps the most significant element of the pope's pastoral visit was his private meeting with five persons who were victims of sexual abuse by priests. The fact that he was willing to meet them in person, and to pray with them was a hopeful sign, as was his time with American Roman Catholic bishops, when he spoke firmly about the tragedy and scandal of sexual abuse.

Episcopalians and other Anglicans may be most interested in what the pope said when he met with some 250 representatives of various American churches and ecumenical organizations. Benedict spoke strongly of the unfortunate divisions in Christianity and of those communities that have disregarded Christian tradition. While he did not mention the Anglican Communion or The Episcopal Church, the pope could have been pointing a finger when he said it was unfortunate that some churches have given up "the attempt to act as a unified body, choosing instead to function according to the idea of 'local options'." He also referred to what he saw as a growing problem that "fundamental Christian beliefs and practices are sometimes changed within communities by so-called 'prophetic actions' that are based" on something that is not always in accord with holy scripture. It was unfortunate that the Presiding Bishop was unable to be present with the other ecumenical leaders, but she had previously committed to visits to the dioceses of Southeast Florida and Utah.

Those who watched television coverage of the pope's visit probably were impressed by his pastoral warmth and by the fact that he seemed to enjoy being in the presence of large crowds of the faithful. The pope touched the lives of many during his six days in this country, and gave those who saw and heard him much to ponder. His message of traditional Christianity was most welcome.

## Global Mission

Among the elements of the great Feast of Pentecost, celebrated this year on May 11, is its sometimes-overlooked emphasis on the commitment to the worldwide mission of the church. On the first Pentecost, the preaching of the gospel to people and different tongues took place, and the church became a community of people of every race and nationality. When they received the Holy Spirit, the followers of Jesus who gathered on the Day of Pentecost began to speak in other languages. Suddenly, those who were in Jerusalem from other parts of the world were able to hear the disciples "speaking about God's deeds of power" (Acts 2:11) in their own languages. The church became an expanded community far larger than the original 12. Thousands were converted by the message of Christ's victory over death, and many were baptized.

Similar missionary endeavors were among the major activities of the church from that time forward. But in recent years, this emphasis has been reduced or even lost. A commitment to missionary efforts has had a lesser role while churches turn their attention to other well-meaning activities. We hope that as the church celebrates its "birthday" on this Pentecost, that a fresh outpouring of the Holy Spirit may enable it to carry out its mission through the ministries of all its members.

The pope touched  
the lives of many  
during his six days  
in this country,  
and gave those  
who saw and heard  
him much to ponder.

# The Problem of Flattery

By Ross M. Wright

*"The lie that flatters  
I abhor the most."*

*(William Cowper)*

Flattery, the use of excessive praise to disarm, ingratiate, or curry favor, is generally considered a harmless social convention, on the order of turning on the charm or telling a white lie. Compared to other sins of the tongue, like slander or taking the Lord's name in vain, cajolery may seem rather benign.

The Bible, however, condemns flattery unambiguously and contains a thorough, nuanced treatment of its dangers. Consider the following warnings from the Old Testament:

Meddle not with him that flattereth (Prov. 20:19).

The Lord shall cut off all flattering lips (Psalm 12:2).

The covenant shall be corrupt by flattery (Dan. 11:32).

These warnings are confirmed by the narratives of notorious flatterers, like Delilah, who uses cajolery to bring down Samson, and Jonathan, who uses smooth talk to "win the hearts of the people" from King David (2 Sam. 15:6). Moreover, in both testaments, the use of

flattery is the distinguishing mark of false prophets, who resort to "vain vision[s]" and "flattering divination" (Ezek. 12:24) and who deceive with smooth talk and flattery (Rom. 16:18). They resort to bombastic speech, "flattering people to their own advantage" (Jude 16).

Flattery is also treated seriously in the theological tradition, notably in Augustine, whose discussion of the vanity of human praise remains one of the most theologically rigorous and psychologically astute treatments of the problem. Augustine regarded praise from people as a particular temptation for the Christian leader and waged a life-long struggle with his own love of adulation, as Peter Brown demonstrates in his biography. The subtlety of his treatment of the matter derives in part from Augustine's recognition that human approval was an ingredient to his effectiveness as a bishop, and therefore had to be

wrestled with rather than simply renounced. So why all the fuss over this apparently harmless social convention?

The answer is that flattery, viewed theologically, is a symptom of a broken relationship with God. This disordered relationship is evident in the creature's attempt to flatter the Almighty: "Nevertheless, did they flatter him" (Psalm 78:36). Flattery in this sense means telling God what we think he wants to hear — honoring the Lord with our lips but not with our lives. Likewise, false prophets tell the people what they want to hear rather than speaking the often unflattering word of the Lord. They are people-pleasers rather than God-fearers.

Wisdom about flattery is not confined to the biblical, theological tradition, of course, and we can learn much from novelists and moralists. For example, Charles Dickens' Uriah Heep and Anthony Trollope's Obadiah Slope — both unforgettable flatterers — testify to dangers of wily, smooth talkers, who know how to size up people and manipulate them to their own advantage. Likewise, Butler's observation that a flatterer is "a dog that fawns when he bites" reveals that flattery may be hostility disguised as compliments. The flatterer "wounds with his flatteries" (Dickens).

Such worldly wisdom, however, treats flattery chiefly as a threat to our place in the world or to the

## Return to Simpler Times

The Editor's Column, "How to be a Simple Country Bishop" [TLC, April 20], did not go far enough in its suggestion of how Bishop Robinson could accomplish his wish of being a simple country bishop. To be absent from the Lambeth Conference by vacationing in his own diocese would hardly be sufficient. Why not go all the way and return to the farm in Kentucky where he grew up?

I fantasize that such a dramatic move might inspire the rest of us gays and lesbians in the Church to return to our closets. Then, perhaps, all the women in the church would shut their mouths and, finally, we could ask all the blacks to return to the back of our churches and buses. It would then be so much more peaceful and quiet for everyone. I am old enough to remember the days when all of this was the norm.

This fantasy has so inspired me that I have been humming William Alexander Percy's hymn, "They cast their nets in Galilee, just off the hills of brown; such happy, simple fisher-folk, before the Lord came down." One wonders what would have happened if our Lord had not stood up in the synagogue in Nazareth and read from the prophet Isaiah, or if he had not gone to Jerusalem.

In the almost 40 years of being ordained, I have pined too often for the return to simpler times. But, as with so many others, Bishop Robinson included, I have learned the hard lesson in the midst of the AIDS epidemic that "silence equals death," a truth that applies to so many of the challenges on the spiritual path.

(The Rev.) Jerry R. Anderson  
Director of Pastoral Care  
Good Samaritan Hospital  
Los Angeles, Calif.

Thank you for David Kalvelage's kind words regarding my ministry in New Hampshire, acknowledging that I am "an effective Bishop of New Hampshire." His assessment that "he knows and loves his diocese, he provides pastoral care to his people, and he is an astute administrator" is one that any bishop would envy. If such an assessment is true at the end of my episcopate, I will have served God, the Church and the people of New Hampshire well. Thank you for prayers that that will be the case.

(The Rt. Rev.) V. Gene Robinson  
Bishop of New Hampshire  
Concord, N.H.

(Continued on next page)

fabric of human community. An explicitly theological treatment, on the other hand, reveals flattery to be the symptom of a ruptured relationship with God and a consequent loss of freedom in our relationships with others. The distinctiveness of such an approach to flattery is evident when we compare it to classical philosophical debates on the matter. The *kolax*, or "fawner," is a recognized figure in the writings of Plato and the Stoics, who liked to debate the question: How can you tell the difference between a flatterer and a friend? They were interested in flattery chiefly for what it revealed about the nature of true friendship. By contrast, the chief concern of the New Testament is the proclamation of the gospel. The apostles regarded flattery to be inimical to such proclamation; therefore renunciation of flattery became one of the distinguishing marks of genuine apostolic speech: "As you know and as God is our witness, we never came

with words of flattery or with a pretext for greed; nor did we seek praise from mortals, whether from you or from others" (1 Thess. 2:5-6).

The most significant thing that the New Testament has to say about flattery, however, is not what it rejects but what it commends. The opposite of flattery is open, honest, and direct speech — what the New Testament calls *parrhesia*. Such speech is the human counterpart of God's

speech, that is, his gracious, saving self-communication in Christ. Moreover, the freedom required to speak boldly and honestly with others is the fruit of justification, that is, the knowledge that we speak as those who are "approved by God" (1 Thess. 2:4).

We are flatterers by nature and suckers for adulation. Consequently, the freedom to use direct, honest speech with others — the New Testament *parrhesia* — as well as the freedom from addiction to human approval can be vouchsafed to us only from God. In the end, the problem of flattery and its alternative — frank, open speech — take us to the very heart of our existence in Christ, who alone can set us free.

*The Rev. Ross M. Wright is the rector of the Church of the Good Shepherd, Richmond, Va.*

The Reader's Viewpoint article does not necessarily represent the editorial opinion of THE LIVING CHURCH or its board of directors.



Why not go all the way and return to the farm in Kentucky where he grew up?

(Continued from previous page)

In David Kalvelage's regrettably ungenerous Editor's Column, he writes that he suspects that instead of being "a simple country bishop," V. Gene Robinson is enjoying being the gay bishop. I do not know whether, given the choice, the bishop would opt for simplicity or for the limelight, but this comment suggests to me a character from Shirley Hazzard's *Transit of Venus*, one who had the tendency to mistake suspicion for insight. Mr. Kalvelage is entitled to his suspicion, but let's not leave the implication that it is insight.

(The Rev.) Spencer Carr  
Granby, Colo.

David Kalvelage's column, "How to be a Simple Country Bishop" was perhaps the ugliest and most mean-spirited piece of writing I've seen in a long time.

Of course Bishop Robinson travels. He is highly sought as a speaker given his unfortunately unique status — the only canonically elected and consecrated bishop not invited to Lambeth. Mr. Kalvelage's sneer at the end of this drivel presumes to know the good bishop's mind. All I can say is that based on this column, I can presume to know Mr. Kalvelage's mind, and it is not a pretty sight. I hope he enjoys his retirement.

(The Rev.) Craig C. Sweeney  
Church of the Epiphany  
Glenburn, Pa.

In his column, David Kalvelage summarized the obvious in eloquent terms in his final paragraph. Unfortunately, the same can now be said for The Episcopal Church in terms of agenda-driven social/liberation gospel leadership in the House of Bishops. One would think TEC was an organization of lawyers and cult organizers rather than Christians.

(The Rev.) James Graner  
Larned, Kan.

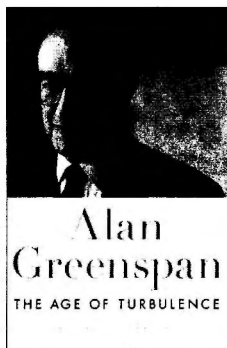
Regarding David Kalvelage's column: In other words, if Bishop Robinson really wants to be a simple,

country bishop, he will go quietly back into the closet. That is what he is suggesting, isn't it?

(The Rev.) William S. J. Moorhead  
Trinity Church  
Iowa City, Iowa

## Intriguing Parallel

I was interested in the article about the emerging church [TLC, Feb. 10]. I had to chuckle, because in the 1930s, when I was a choir boy at St. Paul's Church, Flint, Mich., we were reading the Bible historically and metaphorically. I did not know then that there is more to the idea of the emerging church than how we interpret the Bible. Still,



Mr. Greenspan speaks to the emerging church, not in the sense of cataclysmic change, but in the gradual growth of new ways of seeing scripture and of looking at each other.

interpretation of scripture is at the core of our current problems, and that leads me to an intriguing parallel.

Reading Alan Greenspan's *The Age of Turbulence*, I came across this quote: "In the face of the increasing integration of the global economy, the world's citizens face a profound choice: to embrace the worldwide benefits of open markets and open societies that pull people out of poverty and up the ladder of skills to better, more meaningful lives, while bearing in mind fundamental issues of justice; or to reject

that opportunity and embrace nativism, tribalism, populism, indeed all of the 'isms' into which communities retreat when their identities are under siege and they cannot perceive better options."

The second part of the quote should make us pay heed to what can happen when the refusal to seek better options is controlling our behavior. Harsh? Perhaps. But something is running amok at both extremes of the spectrum. One could hope that the thrust of the 2009 General Convention would be that of healing.

Mr. Greenspan speaks to the emerging church, not in the sense of cataclysmic change, but in the gradual growth of new ways of seeing scripture and of looking at each other. These ways are not heretical but rather are possibilities related to revelation. There is nothing static in the Holy Bible. God moves in mysterious ways, and God can speak to us by way of a wide variety of people.

(The Rev.) David P. Coon  
Kamela, Hawaii

## Be Present

I read with interest the letter from Laura Rico [TLC, April 13]. She is absolutely correct. If the primates of the Global South do not participate in the Lambeth Conference, all of Christendom will suffer. (Do we often forget that our actions reach beyond the bounds of The Episcopal Church?)

However, before condemning the primates of the Global South, we should look at a more local issue. We have bishops of The Episcopal Church who do not attend meetings of the House of Bishops for the same reasons that the primates are threatening to absent themselves from Lambeth. These bishops are not bad people, and I know that for the most part they are being true to the faith as they experience and understand it. I know, too, that most of these bishops are people of serious prayer and devotion to Jesus. What these bishops must understand is that by not taking part in the councils of the church, they are shortchanging everyone — conservative, moderate and liberal — by not sharing what they believe. We,

and the House of Bishops, need to hear what these bishops have to say, and they need to be at the House of Bishops, representing those throughout the church who hold similar views and understandings.

The comparison of Athanasius and Arius at the Council of Nicea is good. I pray that all the Bishops of The Episcopal Church will take this into consideration.

*(The Rev.) Ronald R. Peak  
El Dorado, Kan.*

## Sins Are Specific

As a former Episcopalian, now Orthodox for nearly 20 years, I read with interest David Kalvelage's column, "Worship with the Orthodox" [TLC, March 30]. My reactions:

(1) Orthodox worship is truly "heaven on earth," but it's also less formal than many Episcopal services. Our people feel at home in heaven, some-

times too much so. Yes, some Orthodox come late to liturgy, but I think they intend no disrespect. Many Orthodox come late to everything!

(2) Our services have no general confession because sins are not general but specific. A general confession leaves the false impression that one has actually repented of something in particular.

(3) Indeed, Orthodox churches could make more effort to welcome visitors. We rarely have "greeters." However, the Orthodox Church is growing. My own Antiochian archdiocese has about four times as many churches as it had 40 years ago — mostly converts. Last week I visited the new Orthodox monastery in Kenosha, Wis., which with 19 young nuns is full nearly to capacity. I remembered fondly and sadly the old Episcopal St. Mary's Convent and School in Kenosha, now long gone. Perhaps evangelistic techniques aren't the chief cause of church growth?

*(The Rev.) Bill Olnhausen  
Cedarburg, Wis.*

## It's Not Hostile

I'm surprised that the Episcopal Women's Caucus (EWC) plans to visit the Diocese of Albany [TLC, April 13]. The Caucus needed to do better homework before including Albany on the list of 11 dioceses "decidedly hostile to the ministry of women, lay and ordained."

While it is true that Albany was once one of four dioceses that declined to ordain women, that changed years ago. There are a number of female rectors (including in urban parishes), women in prominent diocesan positions, and deans. I served as dean of the St. Lawrence Deanery until travels in retirement led me to pass on the ministry.

One wonders about the real, deeper agenda of the EWC. More harassment of more traditional dioceses?

*(The Rev.) Geraldine Bissell-Thompson  
Morristown, N.Y.*

"The Handbook has been a treasured resource for me for many years. The inclusion of RCL texts, with suggested hymns, is most helpful."

—Janette Fishell, Distinguished Professor of Music, East Carolina University  
Director of Music/Principal Organist, St. Paul's Church, Greenville, N.C.

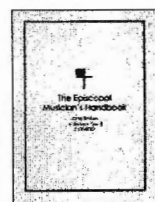
## The 52nd Episcopal Musician's Handbook

2008-2009 Edition (Begins Nov. 30, 2008)

Lectionary Year B ships May 1

For more than half a century, *The Episcopal Musician's Handbook* has been the trusted resource of choice for choirmasters, organists, and other Episcopal Church music leaders. The *Handbook* is the essential music planning guide for the church year, for both the Revised Common Lectionary and the Prayer Book lectionary.

**New This Year:** Plainsong psalm settings for congregational use in Advent and Lent (Year B, RCL), pointed by Canon Joseph Kucharski



Order today: Lectionary Year B edition begins shipping May 1  
One copy \$27 REGULAR shipping (4-6-week delivery)  
\$32 PRIORITY shipping (7-10 days)  
Multiple copies also available at a discount.

The 2007-2008 Edition — Lectionary Year A (Now through Nov. 27) — also available.  
\$32 PRIORITY shipping. Hurry! Supplies are limited.

Order with MC/VISA by calling 1-800-211-2771.

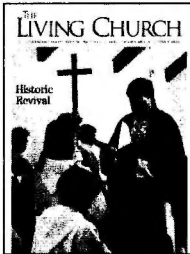
EMH52A

Are you reading  
a borrowed copy of  
**THE LIVING CHURCH**  
weeks or even months  
after it's published?

Now's your chance to receive your own copy of the only national, independent weekly magazine serving the Episcopal Church.

You can count on us to deliver the news, features and commentary to keep you informed and enlightened.

And best of all,  
we'll send  
**THE LIVING CHURCH**  
directly to you  
every week.



Order with MC/VISA  
Toll-free at 1-800-  
211-2771 or by sending in the form  
below. Foreign rates and sample copies  
also available.

- HALF-YEAR Subscription**  
- \$23.00 (26 issues)
- ONE-YEAR Subscription**  
- \$42.50 (52 issues)
- TWO-YEAR Subscription**  
- \$80.00 (104 issues)

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_  
State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone(\_\_\_\_) \_\_\_\_\_  
Email \_\_\_\_\_

Make checks payable to:  
**The Living Church Foundation**  
P.O. Box 514036  
Milwaukee, WI 53203-3436

Check       MC/VISA  
Card # \_\_\_\_\_  
Exp. Date \_\_\_\_\_  
Signature \_\_\_\_\_

## PEOPLE & PLACES

### Appointments

The Rev. **Greg Crosthwait** is rector of Trinity N.E. Texas, which includes St. Mark's, Mt. Pleasant, and St. David's, Gilmer; add: PO Box 1837, Mt. Pleasant, TX 75456.

The Rev. **Raymond E. Jennison, Jr.**, is priest-in-charge of St. David's, 2022 Saturn Rd., Garland, TX 75041.

The Rev. **Randall Sartin** is rector of Advent, 815 Piedmont Dr., Tallahassee, FL 32312.

The Rev. **Frank Spencer** is deacon at St. Mark's, 903 W Pearl St., Jackson, MS 39203.

The Rev. **Paul Stricklin** is rector of St. Michael and All Angels, 6408 Bridgewood Rd., Columbia, SC 29206.

### Ordinations

#### Deacons

**Fort Worth** — **Jonathan Duncan, Joel Hampton, Chad Nusbaum.**

**Mississippi** — **Steve Owen.**

**Texas** — **Jerry Lyle, Micki Rios, Janice Watson, Ed Woolery-Price.**

### Retirements

The Rev. **Errol A. Harvey**, as rector of St. Augustine's, New York, NY.

The Rev. **Thomas Lamb**, as vicar of St. Bride's, Oregon, IL.

The Rev. **Linda Packard**, as rector of Our Saviour, Chicago, IL.

### Deaths

The Rev. Canon **Evangylee Baldwin, Jr.**, deacon of the Diocese of Chicago, died March 21. He was 83.

Deacon Baldwin was a native of West Point, MS. He graduated from LeMoyne College, the University of Illinois, and Iowa State University. He was ordained deacon in 1974 and served as chaplain for the Port of Chicago. He assisted at St. Thomas' Church, Chicago. Deacon Baldwin was named honorary canon of St. James' Cathedral, Chicago, in 2008. He is survived by his wife, Dorothy.

The Rev. **Harold E. Barrett**, retired rector of Grace Church, New York City, died Feb. 8 in Charlottesville, VA, where he resided. He was 82.

A native of Charleston, SC, he served in the Army during World War II and participated in the Battle of the Bulge. He went on to graduate from the University of the South and the Episcopal Theological School. Fr. Barrett was ordained deacon and priest in 1952 in the Diocese of South Carolina. His first cure was as vicar of Trinity, Pinopolis, SC, and four yoked rural churches, 1952-54; assistant at Trinity Cathedral, Columbia, SC, 1954-55; rector of Good Shepherd, Lookout Mountain, TN, 1955-71; rector of Holy Communion, Memphis, TN, 1971-80; and rector in New York City from 1980 to 1991, when he retired. Fr. Barrett was

a member of the Board of Trustees of the University of the South, the Episcopal Radio-TV Foundation, Bishop and Council, commission on ministry, the board of examining chaplains, and the Committee on Nuclear Energy and the Church in the Diocese of Tennessee; the board of directors of Trezevant Episcopal Manor, and the Board of Trustees of St. Mary's School. He is survived by five children: Harold, Ellen Fitch, Elizabeth Turner, Margaret Bennett, and Selina Vaughn; 13 grandchildren, and a stepdaughter.

**Hugh Bellas**, former national president of the Brotherhood of St. Andrew, died recently at Foxwood Spring Living Center near his home in Raymore, MO. He was 95.

Mr. Bellas was born and raised in Philadelphia, and was a graduate of the University of Pennsylvania. He worked for the DuPont Corp. for 44 years as a chemical and nuclear engineer in Wilmington, DE, and Augusta, GA. Much of his work involved the development of nuclear energy as a safe resource. He was president of the Brotherhood of St. Andrew from 1971 to 1977. He was a member of St. Peter's Church, Kansas City, MO. Surviving are his wife, Helen; a daughter, Betsy Stewart; a sister, Connie Snyder; two grandchildren and a great-granddaughter.

The Hon. **Robert L. Black, Jr.**, a founder of Indian Hill Episcopal/Presbyterian Church, Cincinnati, OH, died Feb. 5 in Jewish Hospital, Cincinnati, of natural causes. He was 90. Judge Black was also a founder of the Black Lawyers Association of Cincinnati and worked to overcome discrimination in the law profession.

He was a graduate of Yale University and Harvard Law School, who served in the Army during World War II. Later he was a partner in Cincinnati law firms. In the Diocese of Southern Ohio, he was a member of the Constitution and Canons Committee and the nominating committee. He also served as a member of the Board of Trustees of Episcopal Divinity School, and was a co-founder and chairman of the Queen City Foundation, which helped open private schools to African American students. Judge Black is survived by his wife, Helen; three sons, Steve, Luther and Bill; five grandchildren; a sister, Frances B. Turner; and a brother, David.

The Rev. **Domingo Calag**, 50, priest of the Diocese of Hawaii, died Feb. 21.

Fr. Calag was born and raised in the Philippines. He graduated from Trinity College and St. Andrew's Theological Seminary there and was ordained deacon in 1982 and priest in 1984 in the Philippines. In 1986, he moved to Hawaii, where he served as vicar of Church of the Resurrection, Hilo, and St. Columba's, Paaulo, until 2002, when he retired on medical disability.



The Rev. **Robert R. Cook**, who served the Diocese of Alabama for 56 years, died March 1 in Huntsville, AL, where he resided. He was 86.

He was ordained deacon and priest in 1952 and was the senior priest of the diocese in years of service. He was minister-in-charge of St. John's, Tusculumbia, 1952-55; vicar of Grace, Sheffield, 1952-58; rector of Christ Church, Tuscaloosa, 1958-72; and rector of Holy Cross-St. Christopher's, Huntsville, from 1972 until 1987, when he retired. Fr. Cook was the parent of two children.

The Rev. **Charles Geerts**, 99, retired priest of the Diocese of Connecticut, died March 31. He resided at the Seabury Retirement Community, Bloomfield, CT.

Born in West Hartford, CT, he was a graduate of Nashotah House. Fr. Geerts was ordained deacon in 1935 and priest in 1936 in Connecticut. He served at the Chapel of the Incarnation, New York City; St. Peter's School, Peekskill, NY; Watkinson School, Hartford; and the Cathedral School of St. Paul, Garden City, NY. He is survived by many nieces and nephews.

**Page Grubb**, 58, of Calamus, IA, the son of Bishop Edward MacBurney, retired of Quincy, died April 4 of cancer at Clarissa C. Cook Hospice, Bettendorf, IA.

Born in El Salvador, Mr. Grubb was educated at Harvard University. He served in the Army as a Czech and German language interpreter, then received a doctorate from the University of Amsterdam. He lived in Amsterdam for 10 years, then moved to Iowa in 1986, where he was music director of St. Ann's Church, Long Grove, and an associate of the American Guild of Organists. In 1996, he moved to New York City. He is survived by his parents, the Rt. Rev. Edward and Anne MacBurney, Pleasant Valley, IA; and two brothers, Norton, of Berkeley, CA, and James, of Ellicott City, MD.

The Rev. **Charles O'Fallon Mastin** of Salisbury, Md., died Feb. 3 at his home. He was 83. He was the great-grandson of the Rt. Rev. Charles Franklin Robertson, third Bishop of Missouri.

Fr. Mastin served in the Army during World War II as a surgical/medical technician. He served with the 196th General Hospital in France. He worked for The International Shoe Co., in Sikeston, Mo., and Poplar Bluff, MO, then moved to Wilmington, DE, in 1950, to work for Ralston Purina Co. He graduated from the University of Delaware and Virginia Theological Seminary. He was ordained in the Diocese of Delaware, as deacon in 1961 and priest in 1962. He was curate at Calvary Church, Hillcrest, Wilmington, DE, 1961-63; rector of Good Shepherd, Scranton, PA, 1963-68; and rector of Christ Church, Easton, MD, 1968-86. Fr. Mastin was known for his pas-

toral care, and for initiating a healing ministry. He was the chairman of the standing committee in the Diocese of Easton from 1975 to 1984, and was an alternate deputy to General Convention. In 1986, Fr. Mastin retired from Christ Church, Easton, and moved to Richmond, VA. He is survived by his wife, Georgann; five children, Caroline Welsh, of Tupper Lake, NY, Louise Baris, of East Fairfield, VT, Susan Lane, of Easton, Zemma White, of Washington, CT, and William, of Boydton, VA; eight grandchildren and one great-grandchild; and two sisters, Eleanor Ward, of Rochester, NY, and Rebecca Perkins, of Pittsford, NY.

**Frederic McFarland**, 63, of Burlington, NJ, a publisher who later became associated with the popular website Anglicans Online, died March 17 in Samaritan Hospice at Virtua Memorial Hospital, Mount Holly, NJ, of cancer.

Mr. McFarland was a native of Pasadena, CA. He was a graduate of the University of Denver and became a Ford Fellow. In 1967, he joined W.W. Norton and Company, a New York publishing firm, and during a 40-year career became an editor and vice president of the firm. In recent years he was involved in the production of Anglicans Online. He was a member of St. Mary's Church, Burlington. Mr. McFarland is survived by his wife, Cynthia; his mother, Harriet Corbin McFarland, of Phoenix, AZ; and his brother, Scott, of Santa Monica, CA.

The Rev. **Sherman H. Miller**, 87, of Rockford, IL, died Feb. 6 at his home following an illness.

Fr. Miller was born in St. Paul, MN, and educated at the University of Minnesota. He served in the Army from 1944 to 1948, then was ordained a deacon in 1953 and priest in 1958 in the Diocese of Minnesota. He served St. Mary's Church in St. Paul as assistant, then vicar, from 1953 to 1959, and as rector, 1966-69. He also was rector of St. Nicholas', Richfield, MN, 1959-65; assistant at St. David's, Hopkins, MN, 1977-82; associate at St. Christopher's, Havelock, NC, 1991-94; and associate at St. Andrew's, Big Rapids, MI, in 1994. From 1997 to 2003 he was deployment officer of the Diocese of Western Michigan. He is survived by his wife, the Rev. Pamela Miller, of Rockford.

The Rev. **Arthur Clifton Parker**, retired rector of Church of the Holy Nativity, Clarendon Hills, IL, died suddenly on Feb. 25. He was 62.

Fr. Parker was born in Concord, NH. He graduated from the University of New Hampshire and Episcopal Divinity School, and in 1976 he was ordained deacon in the Diocese of New Hampshire. A year later he became a priest in Central Pennsylvania. He was curate

(Continued on next page)

## DEDICATED TO STAINED GLASS EXCELLENCE

FOR MORE THAN A CENTURY ROHLF'S & THE PAYNE STUDIO HAVE BEEN CREATING & CONSERVING STAINED GLASS WINDOWS WORLDWIDE.



FOR MORE INFORMATION & LITERATURE PLEASE WRITE, FAX, PHONE OR E-MAIL TO:

### Rohlf's Studio Inc.

783 South. 3rd. Ave.  
Mount Vernon, NY 10550  
FAX - 914-699-7091  
800-969-4106



BE SURE TO VISIT OUR WEBSITE  
[www.Rohlfstudio.com](http://www.Rohlfstudio.com)  
e-mail: [rohlf1@aol.com](mailto:rohlf1@aol.com)

Traditional • Contemporary • Restorations

Advertisers ...  
Don't forget these special issues!

JULY 13

One of your favorites!

RETIREMENT - 4th Annual

Close: 6/13 Ads Due: 6/17

AUGUST 10

BRAND NEW and really cool!

ARCHITECTURE  
& CHURCH  
RESTORATION

Close: 7/11 Ads Due: 7/15

For more information:

Call: (414) 276-5420  
or E-mail:

[tparker@livingchurch.org](mailto:tparker@livingchurch.org)

## CLASSIFIEDS

### BOOKS

**ANGLICAN BIBLIPOLE:** theological booksellers. Saratoga Springs, NY. (518) 587-7470. AnglicanBk@aol.com.

### CHURCH FURNISHINGS

**FLAGS AND BANNERS:** Custom designed Episcopal flags and banners by Festival Flags in Richmond, Virginia. Please contact us by phone at 800-233-5247 or by E-mail at festflags@aol.com.

### POSITIONS OFFERED

**FULL-TIME RECTOR:** *Church of the Holy Apostles, Wynnwood, PA.* A dynamic parish of approximately 80 families, located in Philadelphia's Main Line, seeks a full-time rector. Our members welcome all in an open, inclusive and non-judgmental community, and seek to live out our baptismal covenant by serving Christ in all persons and loving our neighbors as ourselves. The ideal candidate is a personable and committed leader who will enrich our spiritual lives with relevant and thought-provoking sermons, and enhance our services and programs so that we may continue to grow deeper in faith. Our goals include attracting new members to our services, developing vibrant programs, expanding outreach activities, and strengthening our youth program. To view our parish profile visit [www.cha-pa.org](http://www.cha-pa.org). Please submit resume by May 31 to: Search Committee Chair, [Dugan@lawsgr.com](mailto:Dugan@lawsgr.com).

**PART-TIME PRIEST:** *St. Stephen's, Horseshoe Bend, AR.* Retired or soon-to-be retired priest for small church in beautiful north central Arkansas. A place to enjoy retirement and continue ministering on a part-time basis to a small, conservative congregation. For more information call (870) 670-4667 or write to Eleanor Pickett, Senior Warden, St. Stephen's Episcopal Church, 1005 S. 3rd St., Horseshoe Bend, AR 72512.

**FULL-TIME CANON FOR YOUTH MINISTRY:** *Trinity Episcopal Cathedral, Columbia, SC.* Trinity Cathedral seeks someone with great energy and passion to serve as Canon for Youth Ministry. Located in South Carolina's capital city, Trinity is a corporate-sized downtown church with more than 300 wonderful young people. For more information about this vibrant and engaged community, visit [www.trinitysc.org](http://www.trinitysc.org). (The complete job description can be accessed through the home page.) Contact: Linda Rogers, Co-chair, Search Committee, [JRogers6@sc.rr.com](mailto:JRogers6@sc.rr.com). PH: (803) 771-7300.

[www.livingchurch.org](http://www.livingchurch.org)  
Nearly 70,000 visitors per month!

### POSITIONS OFFERED

**FULL-TIME RECTOR:** *St. Paul's Episcopal Church, Murfreesboro, TN,* seeks an experienced rector to lead us through the process of clarifying a vision for the future with Jesus Christ as our guiding light. We want our next rector to be theologically strong, Bible-centered and an excellent preacher and teacher. We expect our rector to be capable in pastoral care and to be experienced in pastoring lay ministers. We want someone who can facilitate consensus. We desire to learn from our rector's rich personal spiritual life. We desire someone who is outgoing with a heart for people, who possesses great energy, and who can be a wonderful motivator. Excellent managerial skills and the ability to identify and develop lay leaders are very important traits in our next rector. St. Paul's has an average Sunday attendance of more than 350. Inspiration through its involvement in Cursillo has strongly aided the parish's growth and has become a signature of the church. It is located in the vibrant university (Middle Tennessee State University) city of Murfreesboro (population: 92,000). Visit our website at [www.stpaulsmboro.org](http://www.stpaulsmboro.org) or contact **The Rev. Canon Pamela Snare, Diocesan Deployment Officer, The Episcopal Diocese of Tennessee, 50 Vantage Way, Suite 107, Nashville, TN 37728, PH: (615) 251-3322, E-mail: [pamela.snare@episcopaldiocese-tn.org](mailto:pamela.snare@episcopaldiocese-tn.org).**

### RCL SERMON HELPS

**RCL Sermons** – a homiletic aid for clergy.  
[www.rclsermons.com](http://www.rclsermons.com)

### SOFTWARE

**FREE:** [www.MyEpiscopalSoftware.com](http://www.MyEpiscopalSoftware.com)

### TRAVEL / PILGRIMAGES

**CLERGY OR LAY LEADERS,** interested in seeing the world for **FREE?** England, Greece, Turkey, the Holy Land, Ethiopia, and more! Contact **Journeys Unlimited.** E-mail [journeys@groupist.com](mailto:journeys@groupist.com) or call 800-486-8359 ext 205, 206, or 208.

**Worldwide Pilgrimage Ministries** is a fully accredited travel ministry that arranges adult, youth and choir spiritual journeys to Israel, Turkey, Greece, Italy, England, France, Spain, Scotland, Ireland and South Africa. We offer a full range of cruises. Phone: 1-800-260-5104; E-mail: [wwpil3@aol.com](mailto:wwpil3@aol.com); Website: [www.worldwidepilgrimage.com](http://www.worldwidepilgrimage.com).

### VACATION RENTAL

**Camden, Maine.** St. Thomas' Church. Vacation at our newly renovated 2-bedroom apt., center of village, block from Camden Harbor. Sleeps 4 – 5. Weekly: \$1,000 June & Sept., \$1,200 July & Aug. Pictures: [www.stthomascamdenme.org](http://www.stthomascamdenme.org). (207) 236-4136, [jaydonc@verizon.net](mailto:jaydonc@verizon.net).

## PEOPLE & PLACES

(Continued from previous page)

at St. Andrew's, State College, PA, 1976-77; rector of St. Thomas' and Grace, Brandon, VT, 1977-1986; rector of St. Mark's, Adams, MA, 1988-2000, and rector in Clarendon Hills from 2000 until he retired in 2007. Surviving are Fr. Parker's son, Stacy, of Laconia, NH; two grandchildren; and a brother, Donald.

The Rev. **Henry J. Sharp**, 78, rector emeritus of St. Paul's Church, Oaks, PA, died April 6. He resided in Royersford, PA.

Fr. Sharp was born in East Liverpool, OH, and educated at Kenyon College and Philadelphia Divinity School. He was ordained to the diaconate and priesthood in 1956 and served as vicar of St. Bartholomew's, Philadelphia, 1956-57; rector of Ascension, Parkesburg, 1957-60; and rector in Oaks from 1960 until 1994, when he retired. He is survived by his wife, Charlotte, and four children.

**Betty Lou Evans Street**, author of numerous books and articles, died March 12 at her home in Clarksdale, MS. She was 68.

Mrs. Street was born in Nashville, TN. She graduated from Augusta State University and the University of Tennessee, and was a licensed clinical social worker. For many years she was director of alcohol and drug services at treatment centers in Mississippi. She was well known for her research and writing in the alcohol and drug treatment field. She also wrote articles for *THE LIVING CHURCH*. She was a member of St. George's Church, Clarksdale. She is survived by three daughters, Deborah Dunlap, of Clarksdale, Jo Dee Stratton, of Castle Rock, CO, and Corbin, of Albany, NY; two grandsons; and two step-daughters and two step-grandchildren.

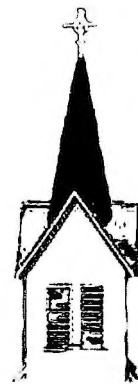
The Rev. **John G. Twyman**, 62, priest of the Diocese of Fort Worth, died Feb. 20.

Born in Houston, Fr. Twyman attended the University of North Texas and the Episcopal Theological Seminary of the Southwest. He was ordained to the diaconate in 1978 and to the priesthood in 1979, and served in the following ministries: assistant at St. John's, Dallas, 1978-86; rector of St. Paul's, Gainesville, TX, 1986-94; rector of St. John's, Fort Worth, 1995-98; and canon, then priest-in-charge of St. Vincent's Cathedral, Bedford, TX, 1998-2002. He took a medical retirement in 2002. Fr. Twyman was a former member of the Standing Committee, the Constitution and Canons Committee, and was a two-time deputy to General Convention. He is survived by his wife, Lollie, and four children, Matthew, Daphne, Summerlynn, and Sarah-Elizabeth; five grandchildren; a sister, Suzan Keetch, and a brother, William.

TO PLACE A CLASSIFIED, PRINT OR  
ONLINE, CONTACT AMBER MUMA AT  
[amber@livingchurch.org](mailto:amber@livingchurch.org)  
(414) 276-5420 ext. 12

**Next week...**  
Liturgical Arts Issue

# Church Directory



**AVERY, CA** (Near Yosemite National Park)  
**ST. CLARE OF ASSISI** Diocese of San Joaquin  
 The Rev. Marlin Leonard Bowman, v (209) 754-5381  
 Sun High Mass 9 (Rite I)

**STUART, FL**  
**ST. MARY'S** 623 E. Ocean Blvd. (772) 287-3244  
 Website: [www.stmarys-stuart.org](http://www.stmarys-stuart.org)  
 The Rev. Thomas T. Pittenger, r; the Rev. David Francoeur, assoc r; the Rev. Jonathan Coffey, the Rev. Stephen Fregeau, the Rev. Canon Richard Hardman, the Rev. Peggy Sheldon, assisting; Dr. Allen Rosenberg, organist & choir dir  
 Sun Eu 7:30, 9, 9 (contemporary), 11, 5. Tues H Eu 12:10; Thurs H Eu 10, Sat 5

**MACON, GA**  
**CHRIST CHURCH** (1 min off I-75) (478) 745-0427  
 582 Walnut St. [www.christchurchmacon.com](http://www.christchurchmacon.com)  
 "The first church of Macon; established 1825"  
 The Rev. Dr. J. Wesley Smith, r; the Rev. Robert Gibson, asst; the Rev. Dr. Tim Klopfenstein, asst; the Rev. David Probst, c; the Rev. Kathy Kelly, d.  
 Sun HC 8, 9, 11, Sun School 10; Wed. HS/LOH 12:05

**SAVANNAH, GA**  
**ST. THOMAS - ISLE OF HOPE** (912) 355-3110  
 2 St. Thomas Ave. [www.stthomasioh.org](http://www.stthomasioh.org)  
 Sun 8 & 10 H Eu, 9. Chr Ed; Mon HS 6; Wed HS 10

**HONOLULU, HI**  
**THE PARISH OF ST. CLEMENT** (808) 955-7745  
[www.stclem.org](http://www.stclem.org) [stclem001@hawaii.rr.com](mailto:stclem001@hawaii.rr.com)  
 The Rev. Liz Zivanov, r  
 Sun H Eu 7:30 & 10:15

**ST. MARK'S** (808) 732-2333  
 539 Kapahulu Ave. (#13 Bus end of line from Waikiki)  
 Sun Masses 7, 9 (Sung); MWF 8 (5th Sun 8 only)

**CHICAGO, IL**  
**Ascension** N. LaSalle Blvd. at Elm (312) 664-1271  
**ascensionchicago.org**  
**Sisters of St. Anne** (312) 642-3638  
 The Rev. Gary P. Fertig, r; the Rev. Richard Higginbotham  
 Sun Masses 8 (Low), 9 (Sung) 11 (Sol & Ser), MP 7:30, Sol E&B 4 (1S) Daily; MP 6:40 (ex Sun) Masses 7, 8:20 (Wed), 10 (Sat); EP M-S 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50  
 Rosary 9:30 Sat

**RIVERSIDE, IL** (CHICAGO WEST SUBURBAN)  
**ST. PAUL'S PARISH** 60 Akenside Rd. (708) 447-1604  
[www.stpaulsparish.org](http://www.stpaulsparish.org)  
 The Rev. Thomas A. Fraser, r; the Rev. Richard R. Daly, SSC, parochial vicar; the Rev. Canon Albert W. Y. Mensah, asst. Sat Vigil Mass 5, Sun Masses 9 (Sung) & 10:45 (Solemn) Wkdy Eu Tues 7, Wed 7, Fri 10:30. Sacrament of Reconciliation 1st Sat 4-4:30 & by appt. A/C

**SPRINGFIELD, IL**  
**CATHEDRAL CHURCH OF ST. PAUL** (217) 544-5135  
 Website: [www.stpaulspringfield.com](http://www.stpaulspringfield.com)  
 E-Mail: [stpaulpeca@insightbb.com](mailto:stpaulpeca@insightbb.com)  
 The Very Rev. Robert E. Brodie, dean  
 Sun 8 & 10:30; Mon-Thurs 12:15

**NEW ORLEANS, LA**  
**CHRIST CHURCH CATHEDRAL** (504) 895-6602  
 2919 St. Charles Ave.  
 On the street car line at the corner of 6th St.  
 Website: [www.cccnola.org](http://www.cccnola.org)  
 The Very Rev. David duPlantier, dean  
 Sun Mass 7:30 (1928), 10 (Choral H Eu), 6 (Rite II). Daily Mass: M-F 12:15. Sat 9:30

**BOSTON, MA**  
**THE CHURCH OF THE ADVENT** (617) 523-2377  
 30 Brimmer Street Web: [www.theadvent.org](http://www.theadvent.org)  
 E-mail: [office@theadvent.org](mailto:office@theadvent.org)  
 The Rev. Allan B. Warren III, r; the Rev. Patrick T. Gray, assoc; the Rev. Daphne B. Noyes, d; Sharon Knox-Hutchinson, Pastoral Assistant for Families  
 Sun MP 7:30, Ch S, 10:15; Masses 8, 9, 11:15 (Sol High); Mon-Fri, MP 9; Mass 12:15 (except Wed); EP 5:30; Wed, Mass 6; Sat, MP 8:30, Mass 9, C 9:30

**NEWARK, NJ**  
**GRACE CHURCH** 950 Broad St., at Federal Sq. (973) 779-0966  
[www.gracechurchinnewark.org](http://www.gracechurchinnewark.org)  
 The Rev. J. Carr Holland III, r  
 Sun Masses 8 & 10 (Sung); Mon-Fri 12:10

**PASSAIC, NJ**  
**ST. JOHN'S** Lafayette and Passaic Avenues (973) 779-0966  
 Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org)  
 The Rev. William C. Thiele, p-i-c [frthiele@gmail.com](mailto:frthiele@gmail.com)  
 Sun Low Mass 8, Sung Mass 10:30, HD anno.

**RED BANK, NJ**  
**TRINITY CHURCH** 65 W. Front St. (856) 602-0800  
 Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
 The Rev. Christopher Rodriguez, r  
 Sun Masses 8 & 10 (Sung), MP and EP Daily

**NEW YORK, NY**  
**CHURCH OF THE EPIPHANY** (212) 737-2720  
 1393 York Ave @ E. 74th [www.epiphanynyc.org](http://www.epiphanynyc.org)  
 Sun 8:30, 11, 6

**PARISH OF TRINITY CHURCH**  
 The Rev. Canon James H. Cooper, D. Min., r (212) 602-0800  
 The Rev. Canon Anne Mallonee, v

Watch & hear our services and concerts on the Web  
[www.trinitywallstreet.org](http://www.trinitywallstreet.org)

**TRINITY** Broadway at Wall Street (212) 757-7013  
 Sun H Eu 9 & 11:15. Mon-Fri MP 8:15, H Eu 12:05, EP 5:15.  
 Open Sun 7-4; Mon-Fri 7-6; Sat 8-4

**ST. PAUL'S** Broadway at Fulton (212) 757-7013  
 The Rev. Canon James H. Cooper, D. Min., r  
 Sun H Eu 8, 10. Mon-Sat Prayer Service 12:30  
 Open Sun 7-4; Mon-Sat 10-6

**ST. THOMAS** 5th Ave & 53rd St. (212) 757-7013  
[www.saintthomaschurch.org](http://www.saintthomaschurch.org)  
 The Rev. Andrew C. Mead, r; John Scott, organist and dir. of music; the Rev. Charles F. Wallace, headmaster; the Rev. Robert H. Stafford, the Rev. Victor Lee Austin, the Rev. Jonathan M. Erdman, the Rev. John Andrew, asst.  
 Sun H Eu 8 (Said), 9 (Sung), 11 (Choral), Ev 4 (Choral); M-F MP & H Eu 8 & 12:10, EP & Eu 5:30 (Tues, Wed & Thur Choral Evening); Sat H Eu 12:10

**ASHEVILLE, NC** (Biltmore Village)  
**CATHEDRAL OF ALL SOULS** (828) 274-2681  
 3 Angle St. [www.allsouls cathedral.org](http://www.allsouls cathedral.org)  
 Sun H Eu 8, 9, 11:15. Wed noon, 5:45; Tues EP 5:30

**SELINGROVE, PA**  
**ALL SAINTS** 129 N. Market (570) 374-8289  
 The Rev. Robert Pursel, Th. D., r  
 Sun Mass 10 (Rite II); Wed Mass & Healing 1; Weekdays as announced (Rite II); Sacrament of Penance by appt.

**WELLSBORO, PA**  
**ST. PAUL'S** (570) 724-4771  
 Website: [www.stpaulswellsboro.org](http://www.stpaulswellsboro.org)  
 The Rev. Gregory P. Hinton, r  
 Sat Eu 7, Sun Eu 8, 10; Wed H Eu 12

**CHARLESTON, SC**  
**CHURCH OF THE HOLY COMMUNION** (843) 722-2024  
 218 Ashley Ave. [www.holycom.org](http://www.holycom.org)  
 The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev. Patrick Allen, assoc  
 Sun Mass 8 (Low) 10:30 (Solemn High)

**GRACE CHURCH** 98 Wentworth Street (843) 723-4575  
 Website: [www.gracechurchcharleston.org](http://www.gracechurchcharleston.org)  
 The Rev. Canon J. Michael A. Wright, r; the Rev. Dr. Kirtley Yearwood, v; the Rev. Alastair Votaw, assoc; the Rev. Paul Gilbert, assoc; Dr. Scott Bennett, organist & choir-master; Jodi Bennett, children's choirs; Jimmy Hartley, youth & young adults  
 Sun H Eu 8 (Said), 9 (Sung), 10:10 (Christian Formation), 11 (Choral), 6; Wed H Eu & LOH 5:30; Mon-Fri MP 8:45

**MILWAUKEE, WI**  
**ALL SAINTS' CATHEDRAL** (414) 271-7719  
 818 E. Juneau Ave. [www.ascathedral.org](http://www.ascathedral.org)  
 The Very Rev. Warren H. Raasch, dean  
 Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

## LUTHERAN

**BORON, CA**  
**RESURRECTION** Sr. Citizens Ctr. 20 Mule Team Rd. (909) 989-3317  
 Sun Eu 8

**MOJAVE, CA**  
**HOPE CHURCH** K and Inyo Streets (909) 989-3317  
 The Rev. William R. Hampton, STS  
 Sun Eu 10:30

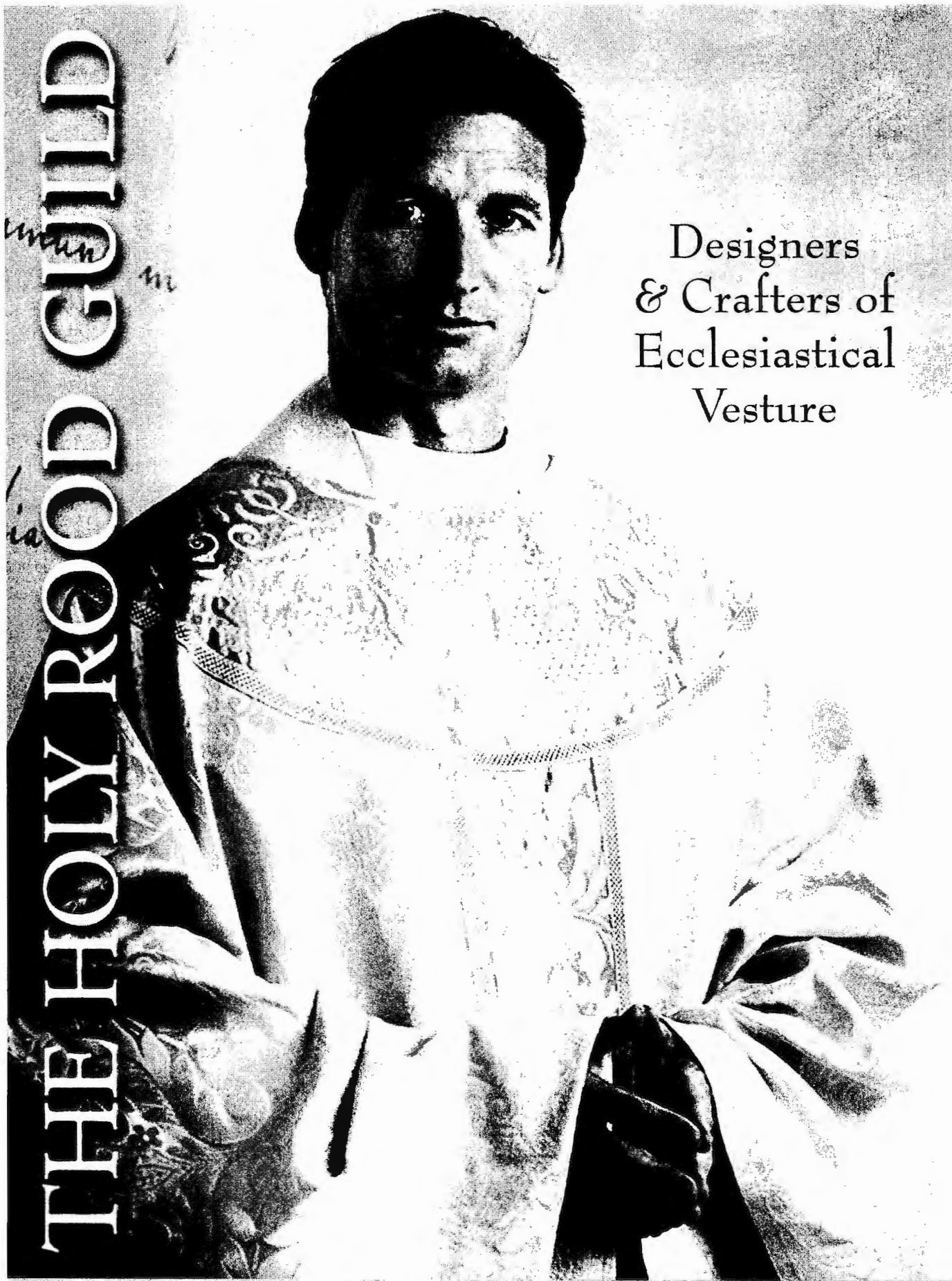
## CHURCH DIRECTORY KEY

Light face type denotes AM, bold face PM; add, address; anno, announced; A-C, Ante-Communion; appt., appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, 1st Sunday; hol, holiday; HC, Holy Communion; HD, Holy Days; HS, Healing Service; HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship. A/C, air-conditioned; H/A, handicapped accessible.

*man*  
*m*  
*ia*

# THE HOLYROOD GUILD

Designers  
& Crafters of  
Ecclesiastical  
Vesture



St. Joseph's Abbey Spencer, MA 01562-1233  
TOLL FREE: 866.383.7292 | FAX: 508.883.8758  
[www.holyroodguild.com](http://www.holyroodguild.com) | [holyrood@holyroodguild.com](mailto:holyrood@holyroodguild.com)